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# A SUBMISSIVE ANSWER TO Mr. *Hoadly*'s Humble Reply, TO MY Lord Bishop OF EXETER.

By a Student at *OXFORD.*

*Humanum est errare, at Diabolicum perseverare in Errore.* Gerson.

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# A Submiſſive ANSWER to Mr. *Hoadly*'s humble Reply, &c.

Mr. *Hoadly*,

THE firſt thing I am to handle is your *Apology*, which I think, as Ridiculous as any of your other *Machines* of *State*, which you have ſeem'd to frame from *Ideas*, of a deſturbed *Brain*; for you wou'd fain Intimate that it is a peice of Complaiſance to his *Lordſhip* to Reply to his *defence* when God knows, I do not remember any invitation his *Lordſhip* gave you at all to it, but contrariwiſe told you, that if you had a mind to ſpin out your Time about Words, he would concern himſelf no more with you, for he had better *Buſineſs* to do, and of more *Importance*. But ſince you are reſolved to proceed with all the marks of that *perſonal Eſteem* which you have ever expreſs'd for his *Lordſhip*, and with all that *Veneration* that you will ever maintain for his *Epiſcopal Character*: I hope your *Parochial Majeſty* wont take it amiſs, if I ſay that you have omitted every thing that was Material towards the doing *Juſtice* to his *Lordſhip*, and attempted every thing that *Envy* could ferment, toward the making of him contemptible in the Eyes of the *World*.

I. I beg leave to give my *own Reaſons* for contradicting Mr. *Hoadly* without any other Siniſter End, than the *Happineſs of our preſent Conſtitution*.

II. I am obliged by the Laws of Common Juſtice, to enquire whether my *Lord* ſet any Body upon Mr. *Hoadly*, eſpecially the *Rehearſal*.

III. I deſign to conſider thoſe Points, which Mr. *Hoadly* hath endeavoured to Defend againſt the *known Laws* of the Land, both *Spiritual* and *Temporal*.

IV. I find my ſelf oblig'd to aſſure Mr. *Hoadly* that no *Government* is ſecure upon the bottom, Mr. *Hoadly* would endeavour to fix it.

I. Beg

I. Beg leave to give my own *Reaſons* for contradicting Mr. *Hoadly*,, without any other Siniſter End than the Happineſs of our preſent Conſtitution.

1. The Importance of the Matter, which ſo nearly concerns the good of all *States* in *Europe*; for has not *Dear bought experience* convinced Mankind, that it is not Impoſſible for a Faction, or Party to Miſrepreſent the *Beſt*; the *mildeſt* and *Juſteſt* of Governments; (as I hope Mr. *Hoadly* wont Gainſay *King Charles* the Firſt's was) and how eaſy the People are to follow Novelties and Indulge Principles of Debaſing their *Superiors* is very evident, from their Miſintepreting his Compaſſionate Condeſcenſions, which alone, at laſt prov'd the *Overthrow* of that Good and Great *Monarch*, and conſequently of our *Conſtitution* and *Laws*.

II. Tho' Mr. *Hoadly* indeed ſets up for the *Champion* of that Principle, and therefore probably may more eaſily gain Credit with the Vulgar; yet, the *dread* and *Terror* that I have upon me, with the very thoughts of that unnatural Civil War of thoſe *Army-Saints*, makes me a little Inquiſitive what this *Boanerges* would be at, and whether they have a mind to play the old Game again.

III. The *Flag of defiance* being hung out by *diſenters*, that a Church divided within it ſelf cannot ſtand; that Mr. *Hoadly* has confounded the *Biſhop*, and all his Party is coming over to them, is of the utmoſt concern to all that wiſh well to the *preſent Eſtabliſhment* of *Church* or *State*; and therefore I will Appeal to any Man of *Moderation*: Whether every body is not concern'd to uſe their utmoſt Efforts againſt ſuch *Male Principles*, and endeavour to Extirpate them before they take too *deep Root*? For Mr. *Hoadly* frankly owns *page* 6 that their Number is *many* or *Legion*, who upon a Mature Deliberation all agreed that it was now full time abſolutely neceſſary to ſet about the Work in earneſt, and contend for it with a *Zeal*, and therefore they pitch'd upon him, (tho' poor Soul very unwilling) violently to Aſſault his *Lordſhip*, becauſe he is an *Eccleſiaſtical* Governour, and one who has defended the right of *Monarchy*. Indeed, Mr. *Hoadly*'s Stile keeps up to the *Round head* Principle of pretending as great regard to his *Lord-*

*Lordſhip*, as they did to the good *King*, and aſſures him, it is contrary to his Deſign or Reſolution to Reflect upon his *Lordſhip*, as *Prynne* did to the King: and I queſtion not, if he ſhould compaſs his Deſign (which God forbid) after he had felt the fatal Conſequence of ſuch Principles, he would with *Prynne* declaim againſt the unlawfulneſs of the Proceedings, and aſſure the World he never deſigned it: And then would be truly more ready to Retract it, than ever he was to Inſert it: for what other Iſſues can ſuch Principles inſinuate into the People, that they have a Power to *Cenſure* or *Puniſh* their *Governors*, for Male adminiſtration, which, if they are once made to believe how eaſy a thing is it for a *Matchiavel* or a *Shaftsbury* to inſtill Jealouſies, and Miſtruſt between *Queen* and *People*; and ſo ſet up an Inteſtine War, which would make any Prince of Virtue afraid of being concern'd in ſuch a Government, let him have ever ſo lawful a pretence to it. But you ſay that ſince his *Lordſhip*'s Acceſſion Sermon, there was no further need of an Anſwer to any thing you had written concerning the Meaſures of Submiſſion; now I remember when I was a Boy it was a common ſaying with us, *Swan Swan*, look at thy *Black foot*; and therefore why ſhould you Sir, ſee the Imperfections in the *National* Government before your own *Domeſtick* One: Every Man has faults enough to mend at *Home*, and no occaſion to buſie himſelf with other *Folks*, eſpecially his *Superiors* But I can't but I admire your obliging *Temper*, how you would mitigate or excuſe thoſe Words or Expreſſions, which might accidently happen in the heat of Writing: But then how ſoon you have forgot preſently, with an if *I have fail'd*; if I *have made uſe of any Expreſſion*. &c. But then *if your Zeal had preſſed hard upon his Lordſhip*, you are not to be blamed; I believe you can bring none beſides your *Dragon Club* to ſay ſo, beſide your ſelf, for tho' his *Lordſhip*, according to his Innate Goodneſs, hath overlook'd theſe perſonal Reflections, yet you ſeem to own it, by ſaying others have charg'd you with Impudence, which you as well ought to have prov'd they have done falſly, as to plead not Guilty; becauſe his *Lordſhip* has forgiven it, tho' you your ſelf plainly own, *page* 8. that he complains you

have

have Misrepresented his Sense or something worse; and I pray you, What is that but a Reflection with a witness?

But secondly, I am to enquire whether *my Lord* set any one upon you, especially the *Rehearsal*, which I look upon to be a farfetch Compliment; as if *his Lordship* was of the *Rehearsal's Opinion* concerning our present Government; and I believe it is the greatest Injury that could be offer'd to a Man of his *Integrity* and *Character*: For if Mr. *Hoadly* should write against Form of *Prayer*, which his *Lordship* might have defended; and a *Papist* should take up the Argument; doth it necessarily follow, *my Lord* must be a *Papist*, because such a one has took an Opportunity upon dispute, to defend the Argument; which more probably might be done to disparage the Cause, than to defend *his Lordship*; and this is not unusual, with those sort of People to graft *Schisms*, purely to confound the *Establish'd Church*, neither is *my Lord* any more accountable for any constructions Mr. *Hoadly* shall think fit to put upon the Book call'd *the best Answer that ever was made*, then Mr. *Hoadly* can be esteem'd of those Personal Reflections in *Bess o' Bedlam*, which I believe might be easily prov'd, was writ with Mr. *Hoadly's* Approbation; tho' I am confident *my Lord* never saw or knew any thing of the other sooner than Mr. *Hoadly*.

Besides *Sir*, You own that under this pretence he hath given very just ground of loud Complaint, and I pray you who was the occasion of it? None that I know of but your self; for I hope you wont conclude that tho' he openly Insults the Memory of *K. William*, *my Lord* doth; tho' I *confess*, you would fix as much upon him concerning the *Revolution*; notwithstanding your modest Plea that *his Lordship* hath expres't a great Zeal for it, which is quite contrary to your Reflection, *that he hath been formerly a Stickler for absolute Passive Obedience*: But then *Sir*, in your Postscript, you number up a great many loud Complaints, against Mr. *L——y*; which I have nothing to say to, because I believe he is ready enough to answer for himself; But I cannot but admire why you should desire *his Lordship* to consult the last page of the *best Answer*, &c. Preface, who has no more to do to justify

that Author's Principles, than you have to diſtinguiſh at this time, between a *King de Jure* and a *King de Facto*: But nothing will ſerve, but *his Lordſhip* muſt ſhew his diſlike to ſuch dangerous *Writers*: Now pray you Mr. *Hoadly*, would you be ſerved ſo your ſelf? Suppoſe a *Thief* ſhould attempt to break open your Houſe, and one of the Gang, out of ſome perſonal Regard in the attempting of it, ſhould repent and joyn with you in repelling the *Robbers*; could you in Conſcience now accuſe this your deliverer as a *Thief*, when in all probability through his means, you were preſerv'd from further Danger?

But granting what you wou'd ſay againſt him, for truth till he clears the matter; I pray you who was it that ſet him upon this Argument, none I know of but your ſelf, for he was ſilenc'd as to his *Rehearſals*: and if you had not ſet upon *my Lord*, in all probability in a little time he would have rack'd his own Brains out, for want of better buſineſs: Beſides *Sir*, ſince you Stickle ſo very much for *Self-defence*, why has not he the ſame *Liberty*, you would have all the World have beſide? For I doubt not, if one ſhould *Conſult* any *Nonjuror* or *Papiſt*, they would tell you they are Oppreſt; and from your very Scheme of *Government*, it is lawful for them to reſiſt: And now I deſire you to conſide, whether he is a greater Friend to my *Lord* or to your ſelf, for my *Lord* Intimates, as if the Supream Power is accountable to *God* alone, and you ſay to the People: Now ſince you own that *Nonjurors* and *Papiſts* are Male-affected, I pray you, is not that your Principle a great Argument to encourage them to Reſiſtence, which in times of yore, was accounted down right *Rebellion*.

III. To conſider thoſe Arguments which Mr. *Hoadly* hath endeavoured to Defend againſt the *ſcripture* and the known *Laws*, both *ſpiritual* and *Temporal*: And firſt, if ſo be, there is ſuch a thing as Suffering for *Righteouſneſs ſake*, then I hope he will not contradict the *Paſſive Obedience Doctrine*, which Subjects ought to yield to when they cannot to *active*: For did not the *three Chaldean worthies* ſubmit to the Fire, when they could not actively Obey the Kings Commands,

*Dan.*

*Dan.* 3. 18. nay, *Christ* himself commanded *Tribute* to be Paid to *Tiberius Cæsar*, who was a Notorious wicked Man,

II. As Servants must Obey not only Good and *Gentle* Masters, but also the Froward and Perverse *Heathenesh* Ones, 1 *Pet.* 2. 18. so far as their Command croses not God's Command; so *Subjects* must Obey, not only Pious and Mild *Governours*, but also Harsh and Cruel Ones, for the *Power* is theirs, whatever the Persons be; and even *Tyrants* are ordained of God, for the Punishment of any Ungrateful and Rebellious People; for when Men grow weary of God's *Yoke*, 'tis but Just with God, to put the *Iron Yoke* of *Tyrants* on them, *Duet.* 28. 47, 48. St. *Austin* saith, he gave the Kingdom to *Marius*, as well as to *Caius Cæsar*; to *Nero*, as well as to *Augustus*; to Cruel *Domitian*, as well as to Mild *Vespasian*, to *Julian* the Apostate, as well as to *Constatine*: For a the Wickedness of a *Minister*, doth not destroy his *Ministry*, neither doth the Wickedness of a *King* destroy his *Government*. *Cruel Parents*, are *Parents* still hence it is in the *New Testament*, we are so oft commanded to be *Subject* to *Heathen* Magistrates, to pray for them, and to yield them *either active* or *Passive Obedience*. Mat. 22. 21. *Rom.* 13. 1. 1 *Tim.* 2. 2. *Tit.* 3. 1. 1 *Pet.* 2. 13. for if *Tyrants* were not Ordained of God, we must exclude his *Providence* from the greatest part of the World.

III. If *Magistracy* is Gods Ordinance, then none may Usurp it, for as in the *Ministry*, no Man may take the Honour to himself, but he that is called; so in the *Magistracy*, none may assume this Office to himself, but he that is called of God: As no Man can Preach, but he that is sent *Jure* and *Authoritatively*, so no Man can execute Justice, but he that is Commission'd by God, For altho' Sir, you might have Studied the *Laws* more than our *Queen*, yet, if you should Condemn a Man it is murder in you because God never Commission'd you to meddle with *Government*, for God was Angry with *Corah*, *Dathan*, *Abiram*, for opposing *Moses* as well as *Aaron*; and I fancy our *Queen*, will give you no

more Thanks, than the *Biſhop* of *Exeter* will for medling in this Affair.

IV. I find my ſelf obliged to aſſure Mr. *Hoadly*, that no Government is ſecure upon the Bottom he would fix it, or that *Honeſty* is the beſt *Policy*: *Rome* was never more Powerful, than when it was moſt *ſimple* and leaſt *ſubtile*; for when Learning encreas'd, Men begun to be more *ſubtile* than *Honeſt*; and *Dear bought experience*, convinc'd them that a ſimple *Integrity* was to be preferr'd to a Learned *Craftineſs*, not that I, wou'd hereby run down Learning, but Demonſtrate how prejudicial it is if Engrafted to a Crooked Lame Stock. So long as their *commanders* refuſed the *Sabines Gold*, and *Phirbus* his *Preſents*; whilſt (as *Saluſt ſaith*) they deſired Eminent *Glory*, and Indifferent *Wealth*; Worſhip'd their God's, and rever'd their High Prieſt; and diſdained not to match the *Conquering Laurel*, with the Labouring *Coulter*; the *Arch-triumphal*, with the Toiling *Cart*; *Dignity*, with *Frugality*: This flouriſhing Republick daily more and more extended the Limits of her large *Dominions*, till She became *Miſtreſs* of the World: But ſo ſoon as the *Ambition*, *Diſobedience*, *Avarice* and *Infidelity*, of Her Prieſts and Magiſtrates had reduced Her to ſo ſad a Deſolation. that the Houſes of particular Perſons (as the *Roman* Orator ſaith of *Mark Artonies*) became *Marts*, where whole Provinces were ſet to Publick Sale, nay Her ſelf ſaid the *King of Numidia* being to be Bought, if Chapmen could have been found for her; than She began by little and little to fall from Her Greatneſs, till She chang'd both State and Fortune.

What was it, that ſo often expos'd *Athens* and other *Grecian Republicks*, to the Fury of Foreign and *Civil Wars*, and at length to their final Overthrow? Not want of *Capacity*, but *Fidelity*; for *Grece* never ſo much flouriſhed with *Philoſophers*, *Prieſts* and *Orators* as when *Religion*, and conſequently Her Grandeur begun to decline; for when *Caſtor* riſeth, *Pollax* ſetteth ſo ſufficiency Augmenting, *Integrity* Diminiſheth; *Gold*, breedeth the *Squinzey* in the Mouths of ſome; *Ambition*, *Impoſthumes* in the Hearts of others; Fortreſſes guarded over fowell with Soldiers, cannot main-

not maintain the Breach againſt Aſſes Loaden with Gold; not only Loyalty and Religion, but Cities are Vendible; as the People grow rich, and Corruption encreaſeth; ſince Gold began to creep into Credit (ſaith *Seneca*) Truth is fallen to the Ground. Whereupon *Saluſt* writ to *Caius Cæſar*, that where Gold is in Requeſts, *Virtue* is Diſcredited, for She has no other Allurement but Gaul and Grief.

This Sir, I am afraid hath no *Affection* in you, and therefore you are reſolved to Court *Honour* another way; but wou'd not you do well to Reflect if your Religion, nay if *your ſelf* (ſhould you not turn Changeling is not likely to ſuffer thereby; for you ſay *page* 23. you no where lay it to his *Lordſhip*'s Charge that he doth in ſo many Words aſſure the World, that Her *Majeſties Title*, is only that of a *Succeſsful Uſurpation*, and for the Truth of which, you Appeal to every *Reader*, nay, to his *Lordſhip* himſelf, with a great many Imprecations of your Integrity; notwithſtanding in the very next Breath you ſay, that every one underſtood his *Lordſhip* to have ſaid ſo, which you prove by a Syllogiſtical Argument, that he has aſſured the World that *Reſiſtance* is a Damnable Sin, but if he hath done ſo, I don't remember, that he has own'd that Her Majeſty came to the Throne by *Reſiſtance*, but by *Inheritance*.

'Twas a notable Saying of *memnon*, (a Commander under the King of *Perſia*) when he had hired a Soldier to Fight againſt *Alexander*, the Man began to Revile *Alexander*; Friend ſaid *memnon*, I hired you to Fight againſt *Alexander*, and not to Rail on him. *Miriam* for ſpeaking againſt *Moſes*, became a Leaper; the Earth devoured *Corah* and his Company alive that aroſe againſt him; Rebellious *Abſolom* was Hang'd in an Oak; and Perfidious *Achitophel* Hangs himſelf: The end of *Shimei* and *Sheba* was miſerable; and *Zimri* had no Peace that Slew his Maſter; for as God is the Author, ſo he is the Vindicator of his Ordinance, and he will not ſuffer the *Violators* of Government to eſcape Unpuniſht; for tho' the Sons of *Zerviah* may be too ſtrong for *David*, yet they were not too ſtrong for the God of *David*: and tho' they may be *mighty*, yet God is *Almighty*, and will Re-

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ward ſuch Evil Doers according to their Wickedneſs. And now Sir pray you, What do you think of *Reſiſtance* or that Her Majeſty will *CON* you thanks, for aſſuring the World that Her *Government* is owing entirely to taking up Arms, and adhering to thoſe that were in Arms againſt the *Sovereign*? Did *David* after *Uriah* was Slain, make his *Apology* to the People that he had Injured them, or the Lord, *when he ſaid againſt thee only have I ſinned, and done this Evil in thy ſight* : But if the People of *Iſrael*, who I believe, were as forward to Revolt, as Us, if the Reigns of *Government* had not been held with a ſtrict Hand; had, had any Right to Cenſure or Puniſh the King, I do not queſtion, but they would have been ready *enough* to Accuſe King *David*.

And ſince Sir, you make ſuch loud Complaints of the Malignant influences of the Principles of Unlimited *Non-Reſiſtance*, I hope you will give me leave, to Retort the Malignant Conſequences of *Unnatural Reſiſtance*: Was not King *Charles* the Firſt a Pious Learned King, Converſant in the Laws of God and the Land; and to what *Confuſion* did that very Principle of *reſiſtance* hurry the People to; till the longeſt Sword was the beſt *Act* of *Parliament*, and a *Seard Conſcience* the greateſt *Champion* for *Religion*, whoſe beſt Days were ſo full of *Deſolation*, that my very Pen trembles when I Attempt to Relate the Horror of them.

In the 29*th Page*, you ſay you are to conſider thoſe Points which *his Lordſhip* has *endeavour'd* to defend; namely, that none upon Earth, can Lawfully Queſtion *Cenſure Puniſh* or *Reſiſt* a Magiſtrate; and hath *my Lord* endeavour'd it indeed, and ſo has a great many more beſides him: But as Power cannot always withſtand the *Torrent* of the Mob, no more can *Argument* convince their *Principle*, for they look upon Reaſon only as a *Bug-bear* to affright them; which their own ungovern'd Wills beat down before them; for altho' you pretend to much Contrition *for differing from* his Lordſhip, *becauſe you cannot conceive that a Commiſſion given by God, merely for doing Good to others, ſhould make him ſo abſolutely unaccountable, that none might Cenſure him*,

*as going to Ruine them.* Now ſuppoſing this your modeſt Condeſcenſion true, how could you remedy it? Would it not be worſe then the *Diſeaſe*? I'll give you a *Paralel*, from an old Friend of yours; One who in days of yore was juſt of the ſame Principle with your ſelf, till he found the unhappy Effects of it; and then how doth he Rail, how doth he Condemn that very thing, he had took ſo much Pains to bring about? It is a Book call'd, *The Republicans good old Cauſe, briefly and truly Anatomiz'd*, by *W. Prynne.* Eſq; Printed, 1659. Wherein the firſt *Page*, to excuſe his former Raſhneſs, he brings in *Paul's* Precept, to prove all things; hold faſt that which is good: *Abſtain from all appearance of Evil*, and next after addeſt *A wiſe Man feareth and departeth from Evil, but the Fool rageth and is confident:* But then begins with an Exclamation to the Purpoſe, that when he had conſiderately Penetrated into the true *Original, ſeminal ſourſe* and *Intrals* of it, he diſcover'd it to be in truth, the *Jeſuits* and old *Gun-Powder-Traytor's* moſt execrable *Plot*; projected and promotted by *Jeſuits*, &c. To deſtroy the King, Lords, Commons, Laws, Liberty and Property of the People, Eſtabliſh'd to ſet up Anarchy and Oppreſſion, and the means by which they compos'd it: You may read in a Book call'd *Preſbyterian Loyalty Diſcuſſed.*

But Secondly, *all Power is of God*; and yet the Rulers when *Paul* ſaid ſo were Heatheniſh Perſecutors: I own indeed the Abuſe of the Power is not from God but the Power it ſelf is: As the Abuſe of the Mininiſtry and Marriage are not of God, though the Miniſtry and Marriage it ſelf be; For be the *Magiſtrates* good or bad, there is no Power but it is of God.

The *Apoſtle* ſpeaketh not Indefinitely; the higher Powers be of God, but he ſpeaks Univerſally and excluſively there is no Power, be it what it will, but is of God: Though the manner of getting into Power my be unlawful, yet the Power and Office it ſelf is of God; and that not only by Permiſſion (for ſo is Sin and the Devil's power) but by ſpecial *Ordination*: *The Powers that be, are ordain'd of God*, for the greater Manifeſtation of his Wiſdom, power, Juſtice and Goodneſs; from whence it appears, that we ought to ſhow all

due

due Reſpects to *Majeſtrates*, as *Majeſtrates*, be they never ſo vile; for though in Reſpect of their Wickedneſs, their Perſons may deſerve Contempt, yet their Calling is honourable, therefore Sir. I humbly conceive we ſhould not be ſo ſcrupulous in enquiring how Men came to their Power, but rather ſtudy how we may walk wiſely towards them that are in Power.

But Thirdly, if *Majeſtrates* are bad, (but I am ſure no one can ſay ſo now, and therefore I wonder why this *Cavil* ſhould be up at this time a day,) It is better to have a bad one than none at all: It is better living under a *Nero*, than a *Nerva*; where nothing is Lawful, than when all things are Lawful; *Tyranny is better than Anarchy*, the one keeps things in order, when *Anarchy* puts all things into Confuſion: And makes every Man's Luſt his Law, and ſets up as many *Tyrants* as there are *Slaves* to Sin: Government is *de jure Naturæ*, no Nation ſo Barbarous, no time ſo dark but ſome foot-ſteps of Government might have been ſeen: The very *Bees* by the inſtinct of Nature have their King, whom they follow; and the *Cranes* have a Leader, Though the Nature of Man being Proud, loves not the ſuperiority of others; and being Licentious, loves not to be ſtraitned by others; yet it teacheth ſubordination, and chuſeth *Tyranny* rather than *Anarchy*: The moſt Unruly know not how to ſubſiſt without a Ruler: Even *Thieves* have a Leader among them; yea, and thoſe Monſters of *Monſters* that firſt decryed Magiſtracy, yet when they were once got into the Saddle, they quickly ſet up (ſuch an one as he was) a *Taylor*, King of their own, and the *Round-heads* in the Civil War, though they fought againſt *Monarchy*, ſet up abſolute *Tyranny* under *Oliver*: Nay, in *Hell* amongſt the Devils, there is a *Beelzebub*, a Prince of the Devils, who, although they are the Authors of all Diſorder amongſt others, yet, have an Order among themſelves.

'Tis ill with that State, when Men are left like Fiſhes of the *Sea*, which have no Ruler, but the greater devours the leſs; which muſt certainly happen by your *Model*, of allowing the People that Right of *Cenſuring* and *Puniſhing* their

their *Governours*; for although it could be wish'd, that when any Government is void of their own Interest as well as the Peoples, so, as to set up a *Tyrannical Administration*; there might be a medium to Redress that Oppression; yet, I believe you cannot bring one Instance, (our late *Revolution* excepted) where the going about to do it hath not been of worse Consequence than the patiently submitting under such a Government: Beside, it is a Distrust of God's Providence who ordereth all things for the best; and if we return to the Old *Christian* Patience, of *Tears* and *Prayers*, there is no doubt but the *Almighty* can, and will soften the Heart of an Obdurate *Pharaoh* in his due time. And as for the late *Revolution*, in defence of which, your Argument seems to be Levell'd; I am not yet perswaded there was any *Resistance* of the People did not go to settle a new *Government*, but declar'd the Throne Vacant, and in pursuance of which declar'd the next Heir Queen *Mary*, with her *Consort*; and then our present Queen; (whom God preserve amongst us.) Where all desire to Rule, there is no Rule, and where there is none to Rule, there is all manner of misrule; as *Idolatry*, *Murder*, *Plunder* and *Riots*, Judges 17, 4. So that it is a very bad Government, that is worse than none at all; where there is Magistracy, some may be oppress't and wrong'd; but none can be righted, where there is none, as in the Interval, while you wou'd have the People a settling their new Model; Therefore it is better People should sit under a scratching *Bramble*, than have no *Hedge* at all, to shalter them from the Storms of popular fury: *Nebuchadnezzar* was none of the best Governours, yet he was a *Ceder*, under which the *Beast* of the Field found shadow, and the *Fowles* of the Heaven dwelt in the *Bows* thereof, *Dan.* 4. 9, 10. And if a *Heathen* Magistrate be so useful, I hope you will not deny a *Christian one* to be more.

But secondly It is the *End* which Crowns the Design; therefore a Prince may in some things propose the good of his *Subjects*, which upon some unlucky Accident may happen quite otherwise, and then if the People should presently run to *Censure* or *Punish* their Governours upon every slight occasion, as they are apt enough to do without your perswading them;

them; than the only way to become contemptible is to be put in Power, which they holding at the *Will* of their *Landlords* the *People* muſt be depoſed whenever the *Mob* pleaſeth, Therefore *Siramnes* a *Perſian* replyed to ſome of his Friends; (who wondred why his *Enterpriſes* were ſo *Improſperous* and his *Deſigns* ſo well *conſulted*,) *I am only Maſter of my Projects; but Fortune of the Events*, for oftentimes when bad Counſels ſucceed, men eſteem them well; and when good ones miſcarry the Integrity of the *Counſellor* is ſuſpected; and therefore it is no wonder to ſee ſometimes a mutinous multitude, grumbling and foaming with fury, like the waves of a rough Sea, over-turning and maſſacring all they meet in oppoſition, with *Fire*, *Stave*, and *Stones*, taking and haling away all, by their violence, as do the *Billows* of an overflowing *Torrent*; when they are once prepoſſeſſed that the Power is not Legally Adminiſtred or that they have a Right to *cenſure* or *Puniſh* that Power, which protects them: For there never needed in any *Common wealth* much Efficacy or Argument, to perſwade the People to this ungovern'd Sally; although it tends to the utter Ruin of all Government, and is only made uſe of by *Trumpeters* of *Rebellion* and *Anarchy*.

But thirdly, our very *Laws* and Acts of *Parliament*, are againſt any Coercive Power over the King; for they declare that, that the *Militia* and *all the Forces by* Sea, *or* Land, *are in the King, and that neither of the* Houſes *can pretend to the ſame, nor can lawfully raſe or Levy any War, offenſive or Defenſive, againſt his Majeſty*; alſo *that the Power of making* War *or* Peace, *is entirely in the Crown; as alſo the Executive part of the Law.*

And now Sir, ſince you ſeem to juſtifie your ſelf, that your Doctrine is agreeable to St. *Paul* and the *Homilies*: I wonder how you reconcile theſe Words. *Submit your ſelves to every Ordinance, not only to the Good and Mild, but to the Perverſe and Frovard*; which I find you have very cautiouſly ſlipt over, and a great many ſuch other Precepts, would your modeſty be convinc'd by Reaſon or Religion.

I ſhall not give my ſelf or Reader the trouble to follow you in every particular of your Reply which I believe by moſt

moſt is look'd upon to be a Noiſe about nothing, or a Cavil of words rather than of ſenſe; having already prov'd that all Power is of God, which is a Refutation of all you can or wou'd be ſaying about Government, Therefore I ſhall now bring *Argumentum ad hominem*, and ſhew how unwilling (Poor man) you are to follow *his Lordſhip* in an Appeal to her excellent Majeſty, or believe that any thing you have ſaid, can be worthy of the leaſt Regard from her; and only in this I am of your Mind, for there was never any Government in the World yet, that gave any thanks to any one that rendered it contemptible in the Eyes of the People: But I dont queſtion but you will bring in your Ignoramus Plea, and ſo get the Bill quaſh'd; for *your only Crime is, that you endeavoured to Juſtify her Conduct in the late Revolution*; which very Deed one wou'd have thought had ſufficiently Juſtified it ſelf without your Approbation, and I am very certain ſhe was not one of thoſe many that ſet you to work; tho' probably, if an Injured Nation (notwithſtanding my *Lord*'s Clemency) ſhould call you to account, her *Laws* may pay you your *Wages*, and ſet you up as a *Bugbear* to affright others to medle with forbeden *Fruit*.

*Stobæus* tells Us of a *Perſian Law*, that after the death of their Kings every man had five days Liberty to do what they pleaſed, that by beholding the Wickedneſs and diſorder of thoſe few days; they might prize Government the better all their days after: And we Read when *Moſes* was abſent but fourty days in the *Mount*; the *Iſraelites* preſently worſhipped a *Calf*. And in the Book of *Judges* we Read of the Death of *Ehud Gideon* and their Governours; upon which the People changed their God, and did evil in the ſight of the Lord, to their own deſtruction; from all which it appears that if you take away Government out of the World it is as if you take away the Sun out of the *Firmament*; by which it is no more a Beautiful *Structure*, but a confuſed heap: Now in granting there was a Plauſibility for this Reſiſtance of the People, which you are a pleading ſo mightily for; would not every Man be an *Iſhmael*, a wild Man againſt his Brother? And till the longeſt Sword had decided the fate of Goverment, what could the quiet obedient Part of Mankind expect but *Deſolation* and *Deſtruction*, from the conquering Sword? Beſide it is a making good that *Scandal*, which the *Heathens* abuſed the *Primitive Chriſtians* with; as if they were *Rebellious*, *Seditious*, *Troublers of the State*, *enemies to Cæſar*, when contrariwiſe in all Ages there never was Nobler and better *Subjects*, than *Chriſtians*: Whoſe *Principles* teach them to obey for Conſcience ſake, while others fear for dread of Puniſhment: For what is that ſuffering for *Righteouſneſs*, the Scripture ſo often mentions, but the ſuffering for a good Conſcience, and how can any one do that, but under perſecution of *Tyranny* or *Oppreſſion*: Therefore Sir, to Sum up all, it is a dangerous thing to alter a Government, and a thing that cannot be prov'd, was ever done without Wars and Diſorders, neither was our laſt *Revolution*, at which your Arguments ſeem to point at, any change, either of the Laws *Spiritual* or *Temporal*: For the *Homilies* are the ſame,

though

though the men that ſware to preach 'em up are not; and the Acts of *Parliament*, which defend the prerogative of the Crown were never repeal'd, tho' the Licenciouſneſs the Times hath made ſome ſo Audacious as to *Cenſure* their lawfulneſs of them; And therefore ſince you ſay *Page* 58. *That there is no Perſon living who can more heartily ſay that her Majeſty was the Miniſter of God*; I admire wherefore you ſhould fear that the Doctrine of *Submiſſion* ſhould be prejudicial to her Government, when there is none that have ever taken the *Oath* of *Abjuration*, can call in queſtion her Majeſties Right of Inheritance to the Kingdom, and I will leave my Reader to Judge whether this diſpute tends not to the ſetting up another *Pretender* againſt her right, which I believe, before you call'd it in queſtion did not enter into the Thoughts of any of her Majeſties *ſubjects*: For ſuppoſe a Stranger to our Government ſhould read your Controverſie, would he not preſently conclude that her Majeſties right ſtood not upon ſo good a Foundation as it doth? Or elſe none of her *ſubjects* (eſpecially a *Church* of *England* Miniſter) would dare to Controvert it at this time a day; for I conceive that tho' the *ſubject* is not bound to obey in all things, yet when he cannot obey he muſt ſuffer, which is agreeable both to *Divine* and *Humane* Laws. But Sir, I will not *treſpaſs any Longer* upon your Patience, but only remind you that when the People have turn'd from their Evil ways; God hath always ſhortned the days of their Evil Kings, as he did *Zacharias* who drew *Iſrael* to Sin; and of the Sixty three *Roman Emperors* God only ſuffer'd ſix of them to die a Natural Death: And contrariwiſe he has bleſs'd with long and glorious Reigns the *Good* and *Gentle*, as he did *Hezekiah* and Queen *Elizabeth*, and God grant that he may give greater length of Days to our Good Queen, ſo that ſhe may ſee theſe Differences United, and at length, tho' very, very late ſhe may Receive an Eternal Crown of Glory, *Amen.*

FINIS.